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Vol. 55, No. 2 Whole Number 446

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EDITORIAL ROUNDUP

John Lovell, Jr., who has done a series of articles on Negroes in the theatre, concludes this month with his study of stars on *The Operatic Stage.*

•

Joseph H. Genné has been a member of the NAACP for more than twenty years and was recently a board member of the Chicago branch. He is the author of the forthcoming novel, *White Boy*, a story of Negro-White relations.

•

Thomas F. Doyle is the Catholic news editor of the Religious News Service, also an associate editor of the Interracial Review. He has contributed many articles on the race question to Catholic periodicals, and in 1941 wrote *Gestapo in Memphis* for *The Crisis*.

•

John R. Andu lives in New York City and is active in behalf of independence for his native Indonesia.

•

Arthur B. Spingarn, who has been doing these paragraph reviews for *The Crisis* since 1936, has collected one of the largest private libraries of books by Negroes in the United States, a collection which he recently gave to Howard university. He is the president of the NAACP.

•

NOTICE—The signing of the truce between the Dutch and the Indonesians at the behest of the United Nations Commission occurred after our article on page 49 was locked up.

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College and School News

Religious emphasis week was observed at the AGRICULTURAL AND TECHNICAL COLLEGE (Greensboro, N. C.) in November, with the Rev. William E. Carrington, pastor of the St. Catherine AME Zion church, of New Rochelle, N. Y., conducting the services. Religious emphasis week, observed annually at the college under the supervision of the religious activities committee, is designed to stimulate and to direct the religious and social thinking of A & T students.

The ELIZABETH CITY STATE TEACHERS COLLEGE (N. C.) was given an "A" rating on November 29, 97, by the Southern Association of Colleges and Secondary Schools. This is the highest rating which any institution may obtain and it means that the institution meets the requirements of the Southern Association.

Fourth annual convention of the Association of Colleges and Secondary Schools was held at PRAIRIE VIEW A & M COLLEGE December 3-5, with president Dr. Robert P. Daniel presiding. More than one hundred administrators and educators were in attendance. The following officers were elected for the new year: Dr. S. L. Duncan, supervisor of Negro high schools, N. C., president; Dr. A. W. Dent, vice-president; Dr. L. S. Cozart, secretary-treasurer; I. B. Bryant, vice-president of the high-school section; and the addition of H. C. Trenholm and G. Porter to the executive committee. The next meeting will be held in Wilmington, N. C.

P. E. R. Ammons has been appointed new director of the division of trades and industry at ALCORN A & M COLLEGE. Mr. Ammons is a graduate of Alcorn and the Iowa State College.

Third annual Robert R. Moton memorial services were held at the grave of the famous educator in the HAMPTON INSTITUTE cemetery on December 7, last. Students of the college, staff members, and Hampton alumni joined with the alumni of Tuskegee Institute in placing wreaths on the grave of the former Tuskegee president.

Robert Russa Moton was born in Amelia county, Virginia, on August 26,

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1867. He was educated at Hampton Institute, where he afterwards became a commandant of cadets, which position he held until he was called to the presidency of Tuskegee in 1916. He headed Tuskegee until illness forced his retirement in 1935. He died at Capahosic, Virginia, on May 31, 1940.

Additions to its endowment fund are being sought by TUSKEGEE INSTITUTE in an effort to rebuild the recently-destroyed George Washington Carver Museum at the Institute. The greatest loss in the fire was the Carver art collection. All of the late Dr. Carver's private papers and valuable records, however, were saved.

According to an announcement of Frank M. Totten, national campaign chairman and vice-president of the Chase National Bank, the UNITED NEGRO COLLEGE FUND raised $1,018,000 in fifty-seven communities in its fourth annual fund drive. Individuals contributed over $440,000; corporations gave almost $300,000; and foundations contributed over $200,000. Labor unions, churches, lodges, clubs, and associations made up the balance of approximately $80,000. The contributions from Negroes have increased each year. Negroes still in the armed forces contributed $13,592.98.

Dr. W. E. B. Du Bois, director of special research, NAACP, was speaker at the VIRGINIA STATE COLLEGE assembly on December 19. His subject was "The American Negro before the United Nations."

Teachers of the Piedmont district, N. C., were guests December 6 of the Durham, N. C., Association of Public School Teachers in the Lyon Park school. Dr. Harold L. Trigg, president of St. Augustine's college, Raleigh, was guest speaker.

Celebration of the 80th Anniversary of the opening of ST. AUGUSTINE'S COLLEGE was observed January 9-10, with the Hon. Hubert T. Delany, a member of the class of 1919 and now judge in the Court of Domestic Relations, New York City, as anniversary speaker. Preacher at the anniversary chapel exercises on January 11 was the Rev. George A. Wieland, director of the home department of the National Council of the Protestant Episcopal Church.

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The Board of Advisors of the ATLANTA UNIVERSITY SCHOOL OF SOCIAL WORK elected the following new officers for the year 1947-1948: Dr. W. W. Alexander, chairman; Dr. Thomas H. Slater, first vice-president; Kendall Weisiger, second vice-chairman; and Mrs. Sadie Gray Mays, secretary. No changes were made in the personnel of the rest of the board.

At its annual meeting last December, the ASSOCIATION OF AMERICAN UNIVERSITIES voted to place the names of ATLANTA UNIVERSITY, MOREHOUSE COLLEGE, and SPELMAN COLLEGE on its list of approved institutions whose qualified graduates are admitted to graduate schools of the Association. This is the highest accreditation possible for an educational institution to receive in this country, and there are only seven institutions for the higher education of Negroes on the approved list of the AMU.

Memorial services for Mrs. John Hope were held at MOREHOUSE COLLEGE in December, with five speakers paying tribute to her successful career in various fields of endeavor. The speakers were Dr. Ira DeA. Reid, of Atlanta university, who spoke on "Mrs. Hope in the Life of Morehouse College"; Walter R. Chivers, of Morehouse, who discussed "Mrs. Hope in the Life of the Community"; Dr. Charlotte Hawkins Brown, of Palmer Memorial Institute, who spoke on "Mrs. Hope in the National Scene"; Benjamin E. Mays, president of Morehouse, who spoke on Mrs. Hope as a person; and Dr. Lloyd O. Lewis, of Chicago, who gave a biography of the deceased.

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TUSKEGEE INSTITUTE ALABAMA

DR. EDWARD J. SPARLING, *president, Roosevelt College of Chicago.* *(See page 45).*

in December at a special chapel exercise in Sale Hall, with Dr. Mozell C. Hill, professor of sociology at Atlanta, as the honors' day speaker.

The following seniors won tuition scholarships for their high records: Lief Cain, Darlington, S. C.; Arthur L. Clark, Orlando, Florida; and William G. Pickens, Atlanta, Georgia. Others winning scholarships were, among the juniors: Herman C. Williams, St. Louis, Mo.; Stephen E. Henderson, Key West, Florida; and Truman Wallace, Atlanta; among the sophomores: John M. Lopez, Nantucket, Mass.; Robert L. Taylor, Sarasota, Florida; and James C. Horton, Chattanooga, Tennessee.

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ANTIOCH COLLEGE STUDENTS *join those of Wilberforce State College in 110-voice interracial chorus rendering Handel's "Messiah." Mrs. Beatrice O'Rourke of Wilberforce is directing, with Walter F. Anderson, music director of Antioch, directly in front of her.*

On December 14 an interracial chorus of 110 voices, consisting of the combined choirs of Antioch college, Yellow Springs, Ohio, and the WILBERFORCE STATE COLLEGE, presented Handel's *Messiah* at Kelly Hall on the Antioch campus. Second presentation was made at Galloway Hall on the Wilberforce campus. The combined choirs were directed by Mrs. Beatrice Turner O'Rourke of the department of music, Wilberforce, and Walter F. Anderson of the department of music, Antioch.

Wilberforce has been designated by Dr. K. W. Vaughn, director of the graduate record examination, New York City, as a graduate record office examination center.

Founders' day at LINCOLN UNIVERSITY (Mo.) was observed January 11, with Hon. Ernest Moss Tipton, judge of the supreme court of Missouri, as the principal speaker. A special eulogy to the late C. C. Hubbard was delivered by a member of the board of curators.

First speaker in the Clarion newspaper clinic series of the school of journalism on December 1 was O. K. Armstrong. Clinic session on December 11 was addressed by Lew Larkin, capital correspondent of the Kansas City *Star*, and Hume B. Duval, chief of the St. Louis *Globe-Democrat* news bureau.

Among recent speakers at Lincoln have been Dean Raymond A. Schwegler, of Kansas State College, who spoke on the essentials of a well-rounded personality; and the one-time Missouri legislator, O. K. Armstrong, who delivered the convocation address. Mr. Armstrong advocated the admission of Negro students to the graduate division of the University of Missouri.

The Federal Works Agency has approved a new storage building, with a total floor space of 3,000 square feet, for WEST VIRGINIA STATE COLLEGE to be used for housing recently acquired federal surplus property.

Latest addition to the growing art collection at FISK UNIVERSITY is a bust of Margaret Sarah McKim Maloney, cut in marble by the renowned sculptor Jo Davidson, Mrs. Maloney was a niece of Wendell Phillips Garrison, and a granddaughter of James Miller McKim, the abolitionist "underground railroad conductor." Mrs. Maloney was keenly interested in Fisk and following her death in 1938 her husband set up three scholarships at the university in her honor. The bust was given by her husband, Dr. William J. Maloney, of New York City.

Editorials

CANDIDATE WALLACE

OF all the candidates so far in the race, Henry A. Wallace, who will head a third party ticket, undoubtedly has more warm-hearted good wishes and sentimental support from Negro Americans than any man of any party. He has earned it largely through his utterances on matters close to the hearts of a badgered and circumscribed minority. He would abolish the poll tax, pass an anti-lynching law, pass a national FEPC law, and do away with segregation and discrimination. Within the past few months he dramatized this latter item (and garnered numerous headlines) by refusing to speak to meetings in the South if the audiences were to be segregated.

Negroes remember with warming clarity the brave speech of Mr. Wallace at the Democratic National Convention in Chicago in 1944 when he told the assembled delegates that if they nominated him to be vice president his platform would be anti-lynching, anti-poll tax, FEPC, etc. They cannot recall any other office seeker on so high a level telling delegates (and millions of voters via the radio) in such plain language just what he intended to try to do about the race problem, if selected for office.

Mr. Wallace, of course, was not always the shining knight doing battle to the death against prejudice and inequality. He was never a Rankin, but he was not always bold and brave. Under his Secretaryship, the Department of Commerce was more than ordinarily ridden with humiliating separation of workers because of color, and limitation of promotion for the same reason. Although this was his own domain in which he was the Boss Man, it is not recorded that Mr. Wallace raised an odd drop of sweat correcting conditions. While in the latter months of 1947, just before the announcement of his candidacy, Mr. Wallace was railing against segregation and refusing to speak to separated audiences, for five or six years prior to that time he had dodged speaking before conventions of the NAACP, the organization which has had "no segregation" as its war cry since it was formed in 1909. While turning aside NAACP invitations, Mr. Wallace found time to speak several times at Tuskegee, an institution where white and colored *guest speakers* are sent to separate guest houses.

Notwithstanding these pertinent parts of the record of the past, Mr. Wallace has captured the imagination of substantial numbers of Negroes in all parts of the country. Many of them have an affection for him akin to their feeling for the late Wendell L. Willkie. A small section of them is composed of intelectual liberals who wish to effect a re-alignment of political forces so that in the future we may have a liberal and a conservative party. The other parties will have to do battle for these voters, and tagging Mr. Wallace with the "Red" label will not demolish their faith or cool their ardor. They are accustomed to being mis-labeled, mis-represented, and mis-treated merely because they want their rights.

To use their language, Wallace is *"straight on our question."* The candidates of the two major parties may hold in line the hard-headed, politically disciplined Negroes within their ranks, but if they hope to keep this emotional and free-thinking group from joining other loose blocs to swell the Wallace total, they had best get "straight," too.

UNIVERSAL MILITARY TRAINING

THE bill calling for peacetime military training for all youth in the nation is scheduled for consideration in this session in Congress. Mr. Truman has called for its enactment, but there is a feeling that in this election year it may be allowed to rest in committee.

This is as good a time as any to repeat that the vast body of Negro Americans is opposed to this training as long as it is to be on a segregated basis. They had enough of segregation in World War II. The scars of Jim Crow service are still fresh upon their young men and their families.

Most Negroes in uniform fought two wars, one against the enemies of our country, and one against the Jim Crow policies laid down by the brass hats and executed by little men with great authority. It is no wonder that there is sentiment in many quarters to "sit out" the next war if the "fighters for freedom" are to be segregated according to color.

ANOTHER STEP FORWARD

ON January 12 the United States Supreme Court ordered the state of Oklahoma to provide Ada Lois Sipuel with an education in law "as soon as it does for applicants of any other group." The court's memorandum directed that its mandate issue "forthwith," instead of within 25 days as is customary, presumably to enable Miss Sipuel to register for the new semester January 26.

The language of the court is important to those who have followed the long struggle for better education for colored students. The memorandum stated:

"On January 14, 1946, the petitioner, a Negro, concededly qualified to receive the professional legal education offered by the state, applied for admission to the School of Law of the University of Oklahoma, the only institution for legal education supported and maintained by the taxpayers of the State of Oklahoma. Petitioner's application for admission was denied solely because of her color.

"The petitioner is entitled to secure legal education afforded by a state institution. To this time, it has been denied her although during the same period many white applicants have been afforded legal education by the state.

"The state must provide it for her in conformity with the equal protection clause of the Fourteenth Amendment and provide it as soon as it does for applicants of any other group."

The order follows the opinion handed down by the court in 1938 in the Gaines case in Missouri (also won by the NAACP), except that the last paragraph goes one step further. The words "as soon as" mean that the states may not provide such training in their own good time. They must provide it whenever Negroes apply.

Most southern states do not provide any professional training for Negroes. Missouri, North and South Carolina, and Texas have set up small and inadequate Jim Crow law schools, but no state provides training in medicine, dentistry, or engineering. Under the Sipuel decision, Negro applicants who are qualified to apply for these and other graduate and professional courses should do so.

When Miss Sipuel presented her credentials January 19 the state indicated that it intended to create (within ten days) a separate law school "for Negroes" which would be the equal of the law school at the university. The nation was watching.

The Operatic Stage

By John Lovell, Jr.

Here is an interesting historical sketch of the Negro as subject and performer in grand opera, with reference to the jim-crow policies of the Metropolitan. This is the concluding article in the author's series

IT may be true, as a famous English writer has said, that "music helps not the toothache." Yet Americans have found it useful in all sorts of practical ways. Music, for instance, played more than a Harlequin's role in the New Deal program of popularization of the arts, when even opera was made accessible to the people. Though a little democratic leaven was introduced into opera generally, "classic" opera, that is the opera staged by the Metropolitan, naturally, continued to be undemocratic and the stage of the Metropolitan was never touched by the wave of democracy which began to sweep the Broadway theatre with the passing of the various WPA theatre projects. Qualified Negro performers of every sort were and still are ignored and uninvited. They are premeditatedly left out.

In some ways the Metropolitan has tried to be an American institution. It has conducted a nationwide program of auditions and has hired singers right out of that program; it has brought millions of lower-class Americans, by way of radio, into its school of the opera on Saturday afternoons; it has made this "toney" music understandable to the American masses and made it one of their bigger thrills. But even when it has needed talent most, it has not—and never has—fulfilled the basic meaning of democracy—"equality of opportunity."

Let us take a backward glance at a little musical history. The Metropolitan Opera Association is less than seventy years old; opera itself is 350 years old, being a product of the Italian Renaissance. Thus viewed in the light of tradition and history the Metropolitan travesties both democracy and operatic tradition, since racial contrasts have dominated operatic history, legend, and literature for the greater part of its existence.

Opera is, of course, not the greatest form of music, since it deals primarily in the gorgeous and the extravagant. Concert work requires a greater discipline from the performer and exacts more genuine responses from the spectator. Yet its very preoccupation with the exotic and the unusual makes opera more colorful and lays the foundation for its popular appeal.

Release from Convention

As soon as convention freed operatic composers from preoccupation with myth and legend, they began to explore the possibilities of racial and foreign contrasts. To the Italian composer, it was the contrast of Africa and Asia against the background of a white European civilization. Thus, in 1816, Giachimo Rossini confounded the critics, who had called him stodgy, by composing in twenty days a slashing lyric tragedy based on the love of black Othello for fair Desdemona. He called it *Otello*. Although Verdi's opera of the same name has long since swept it off the boards, Rossini's *Otello* was in its day heady stuff.

Verdi's *Otello* is a Wagnerian-type music drama that follows Shakespeare religiously, the book having been written by the singularly inspired Boito. It is remarkably fiery and vital, considering the composer's 73 years.

One of the last creative efforts of Jacob Meyerbeer (1791-1864), the prolific German composer, was composition of his tragic five-act opera, *L'Africaine*, with the book by Eugéne Scribe, one of France's most popular playwrights. First produced in the Grand Opera, Paris, on April 28, 1865, it reached the Academy of Music, New York, on December 1 of the same year, reaching the Metropolitan in 1888.

L'Africaine (The African Girl) is the story of a love triangle involving Vasco da Gama, Inez, his Portuguese sweetheart, and a second woman who loved him dearly, Selika, and an African queen held as a slave. After many tribulations including prison, storms at sea, and an eventual capture by Selika's soldiers on her home grounds, Vasco and Inez are set free by the generous queen who promptly dies by inhaling the perfume from the deadly blossoms of the manzanilla.

CAMILLA WILLIAMS *as Mimi in La Boheme.*

Few critics or listeners will deny that the operas of Guiseppe Verdi (1813-1901) are the cream of the Italian type. Two of his greatest creations are in the exotic, interracial vein: *Aida*, first produced at Cairo on December 24, 1871, and *Otello*, first produced at La Scala, Milan, on February 5, 1887. Both of these grandest of grand operas were produced in America and at the Metropolitan at the earliest possible moment, have been revived almost annually, and in recent years many times a year if all productions are counted. Aida's story is pretty well known, so we will not repeat it here.

Moving up the Italian peninsula and into France, one is impressed by the elaborate production given *Lakmé,* by Léo Délibes (1836-1891), at the Opéra Comique, Paris, on April 14, 1883, an opera which reached the Academy of Music, New York, on March 1, 1886, and was sung by the immortal Adelina Patti at the Metropolitan in 1890.

The main charcaters are Nilakantha, an Indian priest; Lakmé, his daughter; and Gerald, a British officer. The story concerns a Hindu girl who falls in love with a British officer and protects him from destruction by her father, but dies herself. It contains the famous coloratura aria "In the Forest" and the very famous "Bell Song," these days the special property of Lily Pons.

Of perhaps lesser importance was Ernest Reyer's (1823-1909) *Salammbo,* based on Flaubert's story of a Carthaginian heroine of the same name. *Salammbo* was produced at La Monnaie, Brussels, in 1890, at the Paris opera in 1892, and at the Metropolitan in 1901.

With such masters to draw upon, Giacomo Puccini (1858-1924) did nothing surprising when he expanded the field to build an opera on the David Belasco-John-Luther-Long story of a faithless white philanderer and his faithful Japanese. First production of *Madama Butterfly* was in Milan and Brescia in 1904. Later productions occurred in London and in Washington (in English) in 1906. In its original Italian, *Butterfly* was sung at the Metropolitan on February 11, 1907, with Farrar, Caruso, Scotti and Homer in the principal parts.

Louis Gruenberg, an American who writes opera in English, found operatic possibilities in O'Neill's *Emperor Jones* and completed his composition, with the original O'Neill title in 1932. Lawrence Tibbett added it to the Metropolitan repertory on January 7, 1933, where it has remained ever since.

Just as Shakespeare's *Othello,* a miscegenation drama, swept America from 1751 on—largely because of its theme and dramatic opportunities—so these exotic operas began to make money and fame for lots of people. As early as 1826, Rossini's *Otello* was sung by Signor Garcia and his wife, Madame Malabrin, at the Park Theatre in New York on one of the two nights set aside each week for opera. It was sung at the Bowery in 1833 by the Italian Opera Company and at the Astor Place Opera House in 1849-1850 during a season devoted entirely to opera.

Frequency of Performance

Irving Kolodin, a historian of the Metropolitan, records the following performance frequencies for our list of operas during Metropolitan seasons from 1883 to 1939: *L'Africaine,* 54 times in 20 seasons; *Aida,* 265 times in 44 seasons; Verdi's *Otello,* 29 times in 8 seasons; *Lakmé,* 23 times in 7 seasons; *Salammbo,* 3 times in one season; *Madama Butterfly,* 163 times in 29 seasons; *Emperor Jones,* 10 times in two seasons. Dr. Odell, the leading annalist of the New York stage, reports that *Lakmé* was the second ranking dramatic success of the 1885-1886 season, ringing up eleven performances.

Naturally, native American operas by and about the Negro, had to follow. There was Franke Harling's *Deep River* in 1926, sung by Charlotte Wallace Murray. Most CRISIS readers will remember Jerome Kern's *Showboat,* originally performed at the Ziegfeld Theatre on December 27, 1927, with Jules Bledsoe, and, later, Paul Robeson, in the cast. Walter Merrick (a Trinidadian) and Wilbur Strickland wrote *Black Empire* in 1931, based on the life of Christophe of Haiti, using West Indian motifs. The following year Clarence Cameron White and John Matheus completed *Ouanga,* an opera concerning vodun and revolving around the life of Dessalines.

In 1934 appeared *Four Saints in Three Acts,* by Gertrude Stein and Virgil Thompson, in which Edward Matthews, Bruce Howard, Beatrice Robinson-Wayne, and John Diggs sang the leading roles. The African dance opera, *Kykunkor,* native in plot, cast, music, dances and orchestra, appeared the same year.

In 1935 George Gershwin's *Porgy and Bess* burst upon the scene. It was

TODD DUNCAN *as Escamillo in Carmen.* *Sozio*

LILLIAN EVANTI, *coloratura soprano, as Violetta in Traviata.*

called by some critics the first complete American opera. Its success, with a brilliant cast headed by Todd Duncan and Anne Brown, was instantaneous. Songs from *Porgy and Bess* have become a part of American folklore. Although it has been revived in New York and played throughout the country, it has not reached the stature it holds in other countries—Norway, for example, where it is a part of the regular operatic repertory. Reason for this probably the close association of this opera with its distinguished Negro singers.

Penman Lovingood's *Menelek* and Theodore Brown's *Natural Man* were produced in New York and Seattle respectively in 1937, but did not taste the meed of success. On the other hand, success rode every wave of the various productions of Oscar Hammerstein's adaptation of *Carmen Jones,* beginning in 1943, under the aegis of the gold-fingered Billy Rose. *Carmen Jones* was remarkable in several respects: (1) it frankly employed genuine operatic talent (which happened to be Negro), and searched the country to find it; thus, the performances of Muriel Smith, Elton J. Warren, and Luther Saxon were not astonishing; (2) it used Bizet's regular music, but turned the words and the situations into modern American; (3) it attempted to put a modern theatrical vigor into some of the static ways of opera, and succeeded. Singers in *Carmen Jones* were under as severe musical discipline as any who perform in Bizet's original.

Through the years the Negro aspirant to opera has not permitted the closed door of the Metropolitan (and other *exclusive* palaces of opera) to interfere with his training. Negro singers of extraordinary talent have made the restrictions look silly for over a hundred years. There was Elizabeth Taylor Greenfield, otherwise known as The Black Swan, who was born in Natchez, Mississippi, in 1809 and who died in Philadelphia in 1876. Following an impressive concert debut in Buffalo in 1851, she made a series of concert tours in the United States, Canada, and Europe which caused dozens of musical critics to place her in the highest rank of singers, alongside Sonntag, Patti, Parodi, and Jenny Lind. She commanded the complete repertory of concert singers of her day.

There was also, to name just one other, Mathilda S. Joyner, later known as Siseretta Jones and the Black Patti. She was born in Portsmouth, Virginia, but early in life she moved to Providence, Rhode Island. She toured the United States, South America, and the West Indies. Kept from her rightful place in the opera houses, she was engaged as principal artist at the Madison Square Garden Jubilee in 1892 and sang with famous contemporary bands at a number of white expositions. At the Pittsburgh Exposition of 1893 her salary was listed at $2000 a week. She was invited to the White House by President Harrison, and received and "commanded" by European royalty. For nineteen years she sang throughout the South and West, directing the Black Patti Troubadours, in which two of the principal performers were Bob Cole and Bille Johnson.

Negro Companies

For better and for worse, segregation has encouraged the creation of Negro opera companies, some of which go back deep into the last century. In 1873 the Colored American Opera Company performed with great *éclat* in Washington and Philadelphia, carrying their own chorus and orchestra and singing Julius Eichberg's *Doctor of Alcántara.* Competent critics praised their talent and fortitude, but naturally pointed out their lack of training.

In recent years colored opera companies have sprouted in New York, Chicago, Philadelphia, Washington, Cleveland, Boston, and other cities. Outstanding are the National Negro Opera Company of Washington, which has sung at Madison Square Garden;

(*Continued on page* 59)

ROOSEVELT COLLEGE STUDENTS *gather in the park across Michigan Boulevard for an informal discussion.* *Chicago Sun*

Roosevelt College and Democracy

By Joseph H. Genné

"HOW many Negro students do you have at Roosevelt, Dr. Sparling?" It was the first question I put to the president of Roosevelt College of Chicago, Illinois, after I was ushered into his simple but efficient office.

I had hardly settled into my chair before his answer, "I do not know," almost brought me to my feet and certainly cut short the verbalization of my next question, which was to be "How many Jews?" I wanted to get into my seat and stay awhile. I wanted information about the most discussed college president in America and the college which he heads and I wanted it right from the "horse's mouth."

I got down into my seat all right but not without some apprehension as to whether or not my *faux pas* had left its mark and that all I would get would be a canned sales talk timed to the split second of a stop watch. But I had a surprise coming.

How this newly incorporated Chicago college makes practical application of those democratic principles to which most educational institutions give only lip service

Roosevelt College is Dr. Sparling, or to put it another way Dr. Sparling is Roosevelt College. So if the rest of this article seems to put the emphasis on the personality of Dr. Sparling, charge it your reporter's too literal interpretation of a remark by Mr. Emerson that an organization is merely the extended shadow of one man.

Jim Sparling, as he is called by his friends, was fired from the presidency of The Central YMCA College of Chicago because, and to quote the Board of Directors, "Your qualifications are not compatible with the requirements of the job."

Let us see if this was "double talk."

When Dr. Sparling took over the job of president of Central YMCA College in 1943, there were relatively few Negro and Jewish students. On Dr. Sparling's second day in office a young Negro lad called on him and before Dr. Sparling had time to settle himself for the interview, this lad made the startling statement that "Central YMCA College is unfair because though I am charged $2.50 for a course in physical education, I am not allowed to use the gym."

Undemocratic Activities Curbed

After a thorough investigation of the charge, which he found to be valid, Dr. Sparling immediately abolished all official student activities which excluded anyone because of race, color or creed.

Sometime later a member of the college executive board asked, "How many Negroes and Jews attend Central

YMCA College?" Dr. Sparling did not know. What he was aware of however, he told his interested board member, was that in the short time that he was president the number had increased considerably. As for the exact number or the ratio of the one to the other, he could not possibly know because there was no place on a student's application asking him to state his race, color or creed.

Then the pressure was applied, running the gamut of techniques from the tête-à-tête with "friends" who advised Dr. Sparling to compromise and set up quotas, (one suggestion being that he should OK an enrollment of "three to one") to the innuendoes of respectable people in the "know" who implied that he would lose his standing in the community and his job if he did not compromise. Of course Dr. Sparling's answer was "No." His belief in the brotherhood of man and the fatherhood of God would not allow him, with a good Christian conscience, to retreat and resigning would be retreating from a philosophy which was the very bone of his existence. And he would not allow them to get away with a brotherhood of man with an attached codicil that excluded anybody. Sparling was adamant. Finally, the executive board asked him to resign.

I would have liked to have seen their faces as I would have liked to have seen his face as I saw it when he told me this story. It was sad and full of genuine pity. He didn't hate these men. Dr. Sparling was not and still is not vindictive. As a matter of fact, he didn't want this part of the story told. He was sorry for the trustees for their inability to understand the creative implications of the philosophy of Jesus of Nazareth. He had faith. They did not. He was unwillingly forced into a position of exposing them. He tried to make it easy, to give them another chance.

When the news hit the street that Dr. Sparling had been fired, it shook Chicago to its very foundations. And before the people had gotten over the first shock another came along. Eighty percent of his faculty had resigned in protest.

No longer was there any room for hedging on the question. The issue was sharp and clear. Those who were against him resorted to personal vilification. Those who were for Dr. Sparling stood up to be counted.

The next day Dr. Sparling rented a small office in one of the prominent loop buildings, sat down at a makeshift desk and addressed a letter to the state, enclosing the necessary $10.00 fee of incorporation for a new college to be called The Thomas Jefferson College of Chicago.

Beginnings

The die was cast. The test of Dr. Sparling's faith was to come. Dr. Sparling did not wait for the answer. He gathered around him six like minded Chicagoans: Percy Julian, eminent Negro scientist; Dr. Edwin Embree, head of the Julius Rosenwald Foundation; Harlan Allen, nationally known economist; Leo Lerner, publisher and editor of a group of newspapers; Floyd Reeves, research scientist; and John McGrath, top-flight reporter for the liberal Chicago Sun. Action was the keynote of their first meeting. Money was a prerequisite. Money was raised. They could not hold a loyal faculty on promises, so Dr. Sparling insisted they be given contracts even though the college did not yet have the students or the building in which to house them. More of Dr. Sparling's faith. Though there was some opposition, the professors got their contracts. As for the building, one was found, a small office building at 233 S. Wells Street, but not without considerable amount of difficulty. The shortsighted real estate interests did not want "too many Negroes" running around loop buildings, but the owner of this building was on Dr. Sparling's side. When the tenants heard what the building was to be used for, they gave wonderful cooperation. Architects were called in and Dr. Sparling showed them what he wanted. They wanted to submit plans, but Dr. Sparling told them to go ahead without them. They did.

Then like a bolt out of the blue, the country learned of the death of Franklin Delano Roosevelt. Almost immediately afterwards, thousands of letters began pouring into the office of the Thomas Jefferson College, the tenor of which was to change the name of the new college to that of the late beloved president.

On September 24, 1945, three months after Dr. Sparling was asked to leave Central YMCA College, Roosevelt College opened its doors with a student enrollment of 1200.

I asked Dr. Sparling where he got the students.

"From the Central YMCA College," he said with a twinkle in his eye.

I must have looked a little skeptical, because before I could formulate my next question he said, "Oh, I forgot to mention that the Central YMCA College went out of business." He watched me carefully and added, "And we didn't solicit a single student."

Six months later Roosevelt was an accredited school, the first college to become accredited within a two-year period. But there were other "firsts" for Roosevelt. Roosevelt was the first college in the country to have Capital, Management and Labor represented on its board of directors. Roosevelt was the first college to openly proclaim that all were welcome on a non-discriminatory basis. Roosevelt was the first non-Negro college to have a Negro on its board of directors. The brotherhood of man was being applied in a big way and it was getting results.

New Quarters

By the middle of 1946 Dr. Sparling realized that the college would have to find larger quarters. Dr. Sparling went real estate hunting again.

An unused and enormous twelve-story structure facing Lake Michigan, on Michigan Boulevard in the loop,

(*Continued on page 58*)

DR. EDWARD CHANDLER, *associate professor of chemistry, performs an experiment as two students look on.*

Books by Negro Authors in 1947

By Arthur B. Spingarn

THIS resumé of books and pamphlets (which has appeared in *The Crisis* annually since 1936) lists all the works in English written by Negroes and published in 1947 that have come to the compiler's attention. It includes also a few works published in 1946 which came to his attention too late to be included in the resumé of that year. It is, of course, incomplete and as heretofore omits mention of works in foreign languages, many of which are quite important. No comments are made on books that have been previously reviewed in *The Crisis* (other than to indicate where such reviews may be found), or on the pamphlets separately listed.

I. BOOKS

ABRAHAMS, PETER: Mine Boy. London, Dorothy Crisp & Co. Ltd. 183 pp. 8sh. 6d.

This (his third) novel written by a native African gives a description of Johannesburg from the point of view of the black man that is both enlightening and interesting.

AFRICAN NEW WRITING: Short stories by African authors. London, Lutterworth Press. 126 pp. 5sh.

Fourteen stories by seven native authors ranging in age from 19 to 67, from tyros to practiced writers; in merit they range from poor to excellent.

ARMATTOE, R. E. G.: The Golden Age of West African Civilization. Londonderry, Ireland. The Lomeshie Research Centre. 96 pp. 1sh. 6d.

An account, by an African resident in Northern Ireland, of the little known contributions of the Ewews of Togoland to the main currents of world civilization during pre-colonial times. Illustrated with 24 plates.

AWOLOWO, OBAFEMI: Path to Nigerian Freedom. With a preface by Margery Perham. London, Faber & Faber Ltd. 137 pp. 7sh. 6d.

A presentation of the handicaps which Britain places in the path of Nigerian self government, written with unusual clarity and power; it is not surprising that he under-emphasizes the difficulties in the immediate attainment of his objectives.

BLAIR, JOHN PAUL: Democracy Reborn. New York, The Author. 183 pp. $2.50.

Reviewed in *The Crisis* for December, 1947, at page 378.

BLAND, ALDEN: Behold A Cry. New York, Charles Scribner's Sons, 229 pp. $2.50.

Reviewed in *The Crisis* for November, 1947, at page 347.

CLARK, PETER WELLINGTON: No Badge of Color. New York, The Exposition Press. $3.00.

An anthology of creative writings of Negro soldiers of War II.

CULLEN, COUNTEE: On These I Stand. An anthology of the best poems. New York, Harper & Brothers. 197 pp. $2.50.

Reviewed in *The Crisis* for October, 1947, at page 315.

CUNNINGHAM, VIRGINIA: Paul Laurence Dunbar and His Song. New York, Dodd, Mead & Company. 283 pp. $2.75.

The most complete biography of the poet that has as yet appeared; the author has unearthed much new material and although her narrative keeps close to authenticated facts it is in fictional form; intended for anyone from high school up.

DERBIGNY, IRVING A.: General Education in the Negro Colleges. Stanford University, Cal., Stanford University Press. 255 pp. $3.00.

A carefully documented study based on first hand investigation of the aims, curriculum patterns, general education courses and guidance practices in American Negro colleges, together with a comparison of the same in other American colleges.

DU BOIS, W. E. B.: The World and Africa: An Inquiry into the Part which Africa has Played in World History. New York, The Viking Press. 276 pp. $3.00.

Reviewed in *The Crisis* for March, 1947, at page 90.

FLEMING, BEATRICE and PRYDE, MARION J.: Distinguished Negros Abroad. Washington, D. C., The Associated publishers. 272 pp. $2.65.

Short biographies of 33 Negroes who have become more or less famous in countries outside of the U. S., intended for the use of students in junior and senior high schools. Illustrated.

FRANKLIN, JOHN HOPE: From Slavery to Freedom: A History of American Negroes. New York, Alfred A. Knopf. 520 pp. $5.00.

Reviewed in *The Crisis* for January, 1948, at page 25.

FRAZIER, FRANKLIN: The Racial Issue in Unity and Difference in American Life. Edited by R. N. McIver. New York, Harper & Brothers. 168 pp. $2.00.

Dr. Frazier's brilliant essay in this volume of Religion and Civilization (pages 43 to 59) sums up the arguments against a biracial organization as a solution of the race problem.

FURR, ARTHUR: Democracy's Negroes. Boston, The House of Edinboro. 315 pp. $3.50.

Reviewed in *The Crisis* for November, 1947, at page 347.

GHOLSON, EDWARD: The Negro Looks into the South. Boston, Chapman & Grimes, 115 pp. $1.25.

The sixth book by a southern pastor; it covers oft examined subjects and adds little to our knowledge of them or of their solution.

GRAHAM, SHIRLEY: There Was Once a Slave. The heroic story of Frederick Douglass. New York, Julian Messner, Inc. 310 pp. $3.00.

This biography won the $6500 Julian Messner Award for the best book of the year combating intolerance in America and was the selection of one Book Club and was recommended by two others, all of which distinctions were deserved.

HIMES, CHESTER: Lonely Crusade. New York, Alfred A. Knopf. 380 pp. $3.00.

Reviewed in *The Crisis* for January 1948, at page 27.

HORNSBY, HENRY H. JR.: The Trey of Sevens. Dallas, Texas, Mathis & Van Nort Company. 127 pp. $2.00.

The story of the 777th Field Artillery Battalion (the first Negro combat unit to get into Germany) told by a private in that battalion.

HUGHES, LANGSTON: Fields of Wonder. New York, Alfred A. Knopf. 115 pp. $2.50.

This volume will be welcomed by all of Langston Hughes' admirers (which virtually means all lovers of poetry in the Americas). He has in these fresh, simple and delicate lyrics recaptured his old magic.

IMES, WILLIAM LLOYD: The Way of Worship in Everyday Life. Winona Lake, Indiana, Light and Life Press. 48 pp.

A short course of studies in devotion by the eloquent President of Knoxville College, one of the Vice Presidents of the NAACP.

JACKSON, JESSE: Anchor Man. New York, Harper & Brothers. $2.00.

A sequel to the author's *Call Me Charley*, an unusually interesting and well written story for children from 10 up.

JACOBSON, HARRIET PRICE: Songs in the Night. New York, The Exposition Press 63 pp $2.00.

JENKINS, DEADRICK F.: Letters To My Son. Los Angeles, Deadrick F. Jenkins Publishing Co. 111 pp. $1.25.

In the preface of this book the author says "this book may be a disappointment to the readers of my last novel in which I said it was a novel to end all novels. I do not think this is a great book." The last statement I am certain will be disputed by no one.

JOHNSON, CHARLES S. and Associates: Into the Main Stream; A Survey of Best Practices in Race Relations in the South. Chapel Hill, University of North Carolina Press. 355 pp. $3.50.

Reviewed in *The Crisis* for November, 1947, at page 348.

KAMBALAME, JOHN, CHIDZALO, E. P. and CHADANGALAR, J. W. M.: Our African Way of Life. Translated and edited with a preface by Cullen Young and Hastings Banda. London, Lutterworth Press. 152 pp. 5sh.

Essays by three natives of Nyasaland who won prizes in the competition of the International African Institute; make an illuminating portrait of traditional usage and of modern reaction to contact with alien cultures.

LOUIS, JOE: My Life Story. New York, Duell, Sloan & Pearce, Inc. 188 pp. + Album of photographs. $2.75.

A ghost written autobiography which adds little to the already known facts.

LUCAS, CURTIS: Third Ward Newark. New York, Ziff-Davis Publishing Company, 238 pp. $2.50.

This novel is such an improvement over its author's earlier *Flour Is Dusty* as to give promise that before long he may produce a really good one.

MICHEAUX, OSCAR: The Masquerade. An historical novel. New York, Book Supply Company. 401 pp. $3.00.

The latest novel (this time a romance of the Civil War) of this prolific writer whose works have a large following almost exclusively colored; unfortunately they have little merit.

MOTLEY, WILLARD: Knock On Any Door. New York, D. Appleton-Century Company, Inc. 504 pp. $3.00.

Reviewed in *The Crisis* for January 1948, at page 26.

MURRAY, FLORENCE: The Negro Handbook, 1946-1947. New York, Current Books, Inc. VIII and 392 pp. $5.00.

Reviewed in *The Crisis* for April, 1947, at page 123.

NEGRO YEAR BOOK, 1947: Tuskegee Institute, Alabama. $4.50. 708 pp.

Publication of this volume was resumed in the latter part of the year after an absence of several years, but no copy reached this reviewer.

NOJIKE, MBONU: I Have Two Countries. New York, John Day. 208 pp. $3.00.

The author is a Nigerian who studied seven years in the United States. His earlier book dealt with his life in Africa; this one with his experiences in America. His account of his first contacts with our —to him—strange and weird customs and mores make interesting reading.

PADMORE, GEORGE: How Russia Transformed Her Colonial Empire. A challenge to the Imperialist Powers. By George Padmore in collaboration with Dorothy Pizer. London, Dennis Dobson Ltd. 185 pp. 7sh. 6d.

An enthusiastic and glowing survey of the methods and achievements of Russian colonial policy by an advocate who is both very able and very biased.

PETRY, ANN: Country Place. Boston, Houghton Mifflin Co. 266 pp. $2.75.

This novel, though honest, vigorous, interesting and skillful, is not quite up to her *The Street*. It is worthy of note that the three most successful novels of 1947 by Negroes are not primarily concerned with racial subjects, a welcome departure from past performances.

PIERCE, JOSEPH A.: Negro Business and Business Education. New York, Harper & Brothers. 338 pp. $4.00.

The first systematic account of the Negro's position and opportunities in the business life of the U. S., covering the present status and probable future of Negro owned and operated enterprises and the educational teaching available in Negro schools and colleges.

POSEY, CECIL JAMES: A Message from Noah and other poems. New York, Henry Harrison. 47 pp. $2.00.

The title poem is an attempt to retell the Bible story in verse; the original is not only much shorter but infinitely more readable.

RASMUSSEN, E. MICHAEL: The First Night. New York, Wendell Malliet & Company. 278 pp. $3.00.

The scene of this novel is laid in the Virgin Islands, the birthplace of the author; the book has very little merit.

RICHARDSON, HARRY V.: Dark Glory. New York, Friendship Press. $2.00 cloth. $1.00 paper.

A well written study of the church among Negroes in the rural south from slavery days to the present prepared by the Chaplain of Tuskegee under the auspices of the Home Mission Council and the Phelps-Stokes Fund.

ROGERS, JOEL A.: World's Great Men of Color, Vol. II. New York, J. A. Rogers, 717 pp. $4.25.

Reviewed in *The Crisis* for September, 1947, at page 282.

ROUMAIN, JACQUES: Masters of the Dew. Translated by Langston Hughes and Mercer Cook. New York, Reynal & Hitchcock. 180 pp. $2.50.

Reviewed in *The Crisis* for September, 1947, at page 281.

STEPHENS, P. A.: Lasting Peace and Democracy. n. p. 111 pp. $2.50.

Short essays demonstrating the necessity for racial justice in any program for a lasting peace, written by a former Branch President of the NAACP

THOMAS, WILL: God is for White Folks. New York, Creative Age Press, Inc. 352 pp. $3.00.

A romance based on the predicament of the Negro in the south who is so light skinned as to be able to pass; melodramatic with little distinction of style or character delineation.

THURMAN, HOWARD: The Negro Spiritual Speaks of Life and Death. New York, Harper & Brothers. $1.00.

The Ingersoll Lecture on the Immortality of Man delivered at Harvard University and according to a competent authority one of the best in that distinguished series.

WEEKS, RICARDO: Freedom's Soldier and other poems. New York, Wendell Malliet & Company. 64 pp. $1.00.

This first book of a young Porto Rican living in New York while immature is sincere and holds out promise.

WILSON, CHARLES H. SR.: Education for Negroes in Mississippi Since 1910. Boston, Meador Publishing Company. 614 pp. $3.00.

Reviewed in *The Crisis* for November, 1947, at page 348.

YEISER, IDABELLE: Lyric and Legend. Boston, Christopher Publishing House. 77 pp. $2.00.

A part of this volume is made up of selections of the author's previous book published ten years ago and the new material is of similar quality.

YERBY, FRANK: The Vixens. New York, The Dial Press. 347 pp. $2.75.

Reviewed in *The Crisis* for January, 1947, at page 12.

II. PAMPHLETS

Among the pamphlets in 1947 the following may be noted:

ANANG, DEI: Wayward Lines from Africa. Poems. London.

ARMATTOR, R. E. G.: Space, Time and Race. Londonderry, North Ireland.

BONTEMPS, ARNA: American Missionary Association Archives in Fisk University Library. Nashville, Tenn.

BROWN, WILLIAM H. and ROBINSON, WILLIAM A.: Serving the Negro Schools. Atlanta, Ga.

BURROUGHS, NANNIE: Making Your Community Christian. Washington, D. C.

CAMPBELL, T. M.: The School Comes to the Farmer. An autobiography. London, Eng.

COBB, W. MONTAGUE: Medical Care and the Plight of the Negro. New York.

DAVIS, BENJAMIN, JR.: The Path to Negro Liberation. New York.

DAVIS, BENJAMIN JR. et al.: The Communist Position on the Negro Question. New York.

DU BOIS, W. E. B.: Behold the Land. Atlanta.

HAYES, ROLAND: God Sings Thru Me. Pawling, N. Y.

HAYNES, GEORGE EDMUND: The Clinical Approach to Race Relations. New York.

HAYNES, GEORGE EDMUND: Enlistment for Brotherhood in Your Community. New York.

JARVIS, J. ANTONIO: Camille Pissarro. Charlotta Amalie, Virgin Islands.

JOHNSON, CHARLES S.: A Bibliography. Nashville, Tenn.

JOHNSON, J. R. and others: The Invading Socialist Society. New York.

KAKEMBO, R. H.: An African Soldier Speaks. London.

MBIKUSITA, GODWIN: A Visit to England. London.

OLIVER, CLINTON: Henry James as a Social Critic. Yellow Springs, Ohio.

RUSTIN, BAYARD (with George Houser): We Challenge Jim Crow. New York.

TAYLOR, HOWARD: One Tenth of a Nation. Corona, L. I.

TRAVELGUIDE. New York.

The Indonesian Struggle For Independence*

By John R. Andu

ON August 17, 1945, the Indonesian Republic was proclaimed under President Sukarno and vice-president Dr. Mohammad Hatta. This proclamation of a new republic was the final climax of a long struggle waged by the Indonesian people for independence. The Indonesian Republic consists of the islands of Java, Sumatra, Madura, Borneo, Celebes, the Moluccas, New Guinea and numerous small islands. However, as soon as the Allies came back to recapture Indonesia from the Japanese militarists, the Dutch, with the help of the British High Command in Southeast Asia, started to interfere in the affairs of Indonesia, and the Dutch government had since tried to re-impose their colonial rule on the Indonesians. Indonesia is a rich country with an area of 735,000 square miles and a population of 75,000,000 people. It has a long and colorful history, and the people have a highly civilized culture. Even today signs of this highly developed culture can be noted in our way of life, our philosophy, our *adat* (customary laws), our dances, our temples, and our folklore.

The Dutch had ruled Indonesia for over three centuries in a typical colonial fashion. At the head of the Netherlands Indies government was a Dutch governor-general with dictatorial powers; he could veto any measure that had been passed by the so-called People's Council. This People's Council or "Volksraad" was composed of a Dutch chairman and 60 members, of whom 25 were Dutchmen, 5 non-Indonesians, and 30 Indonesians. But of the thirty Indonesians, ten were appointed by the Dutch governor general; so naturally when critical measures were voted upon, one could expect the chairman and two-thirds of the membership to side with Dutch interests. There was no cabinet of ministers, and the administration of the various islands was entrusted to Dutch governors who were responsible only to the governor general. Criticisms of the government were not allowed and many a democratic-minded Indonesian has paid fines or seen the interior of jails, just because he said something unfavorable about the colonial government.

After the successful Indonesian revolt against Dutch rule, the Netherlands government promised recognition of the de facto authority of the Indonesian Republic, but they then turned this promise into a scrap of paper

Dutch Penal Code

Let me cite a few articles from the penal codes during the Dutch administration. Article 153, states: "He, who intentionally, conditionally or in veiled terms, is recommended for disturbance of public order, overthrow or assault the established Netherlands Indies government, shall be punished with imprisonment of at most six years or a fine of at most three hundred guilders." This article of the penal code was freely used by the colonial officials to suppress Indonesian public opinion. There was never real freedom of speech, freedom of press or freedom of assembly. All criticism of the Netherlands East Indies government was sternly repressed. It is common knowledge that Indonesian leaders or newspapermen never got fined, but they were instead imprisoned or sent to the Digul concentration camp in New Guinea.

During 1926-27 there was a big uprising against Dutch colonial rule, and it was at that time that the Indonesian Nationalist Movement took more concrete form. It also heralded the birth of the Indonesian Nationalist party under the leadership of President Sukarno. When the uprising broke out about 20,000 Indonesian leaders were jailed by the Dutch police, and many homes were invaded by them in their search for more information about this Indonesian national awakening. Besides the 20,000 who were jailed, an additional 1500 of our top-leaders, representing the cream of the Indonesian intelligentsia, were banished to the Digul concentration camps. Most of these able leaders were not released until the Japanese invaded our islands in 1942, when they thought these men could be used as tools to keep peace and order among a now unruly population. And the thousands of Dutch technichians, engineers, doctors, teachers and other intellectuals interned by the Japenese had to be replaced—and they were replaced by Indonesians.

But in spite of the Japanese effort to win over the Indonesians and their leaders, the majority were against Japanese rule, many of them even taking an active part in the anti-Japanese resistance movement. Among the leaders who went underground to organize the Indonesians against the Japanese and to prepare the masses for the big revolt against the return of Dutch colonialism were Sutan Sjahrir, our former premier, and Amir Sjarifudin, the present prime minister.

Over one million Indonesians died of starvation and mistreatment during the Japanese occupation. Thousands were transported by the Japanese to work as slave laborers in various Asiatic areas. Hence it did not take long for the Indonesians to realize that Japanese rule was very much like that of the Dutch, even crueler at times. A stronger desire for freedom and human rights welled up in the hearts of all Indonesians. They became more determined than ever never to be ruled again by foreigners. The military training which they had received from the Japanese came in handy and the time was ripe for revolt—which came when the Japanese were about to surrender to the Allies. The Indonesians began uprisings during the first weeks of August, 1945, in Pava, Sumatra and various other places, trying to capture

* An address delivered to the New York branch, NAACP, November 3, 1947.

control of the government. Thousands of Japanese officials, officers, and soldiers were captured and jailed, and their weapons and ammunition seized by the Indonesians.

When the Allies arrived in Java and Sumatra, they found the Indonesians in complete control of the government and the economic life of the country. On the walls of many buildings, streetcars, and posters were such slogans as "We want government by the people, of the people and for the people"; "Freedom is the birthright of all nations"; "Better to be in Hell than to be colonized again!" These slogans expressed the general sentiment of the people. Millions of young men and women took up arms, ranging from machine-guns to bamboo-spears, to fight the return of the Dutch imperialists. In the Surbaya area alone 40,000 men, women and children were killed by British and Dutch tanks, bombers and machine-guns. But the Indonesians were determined to get their independence, and many of the young men adopted the slogan: "Freedom or Death!" The proclamation of independance on August 17, 1945, was as historical an occasion for the Indonesian as was the adoption of the American Declaration of Independence on July 4, 1776. To the Indonesians it was the beginning of a new era, one of implementation of full democracy for our people.

DR. MOH. HATTA, *speaking for the liberation of his country.* *British Combine*

Climax of Struggle

The Indonesian Republic is the climax of the Indonesian struggle for freedom and human rights, and it is through the Republic that the Indonesians hope to achieve those basic human rights described in the American Declaration of Independence.

While the Dutch did their best to reoccupy the whole of Indonesia, the Indonesians resisted with all their power. However, because of the lack of arms and ammunition the islands of Celebes, Borneo and the Moluccas fell into the hands of the Dutch military forces. After their occupation the Dutch troops immediately set out to "pacify" the native population. The inhabitants of the villages were lined up in groups, and anyone found in possession of a red and white flag, a button, a red handkerchief or even an Indonesian paper, was summarily shot. Another practice was to select a few men from a group and tell them to step forward; they would then be made to point out anyone they suspected of being a supporter of the Republic. The unlucky ones thus pointed out by these spotters would be shot to death on the spot. After such an "investigation," the villagers were at the disposal of the Dutch military commander: he could order them to repair roads, build bridges, or even to shield the advance of a military column; while the more influential leaders of the people were put in jail, deported to the Digul concentration camps, or just shot to death. According to a report sent out by the "Celebes Emancipation Movement" (KRIS) and the "Moluccas Association" over 40,000 Indonesians of East Indonesia and Borneo have been killed by the Dutch government since its return to those areas. Furthermore, 10,000 more leaders are presently being held in jails or

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A Mission for the Irish

By Thomas F. Doyle

IN many key centers throughout the United States, Catholic Interracial Councils are engaged in programs to secure equal justice and opportunity for the Negro in America. A distinctive role of the Catholic movement is to inject a spiritual incentive in the fight against racism. Within the ranks of their own faith, Catholic interracialists have won the sympathy and support of growing numbers of laymen in every walk of life.

However, for one reason or another, the mass of Catholics of Irish birth or descent appear to have assumed a far from proportionate share in the interracial movement. Bishops and priests of Irish extraction have been among the foremost champions of the Negro, but their example—heroic and inspiring as it has so often been—has not been followed by the Irish-American laity generally. Undoubtedly there are valid reasons why past generations of Irish Catholics should not be judged too severely on this score; but it would be difficult to defend the apparent apathy and neglect shown by this great group today in a cause often described as a foremost challenge to American Catholicism.

The late Very Rev. Christopher J. Plunkett, a priest noted for his work in Harlem, was said to have had three great loves: his love for Ireland, where he was born; his love for America; and his love for the Negro people. This is the three-fold spirit which should be reflected far more widely among the Irish-American community. On the basis of their Catholicism, their democratic instinct, and their own experience of what discrimination and injustice mean, the Irish have an especially sound reason to stand pat with their Negro fellow-Americans in their efforts for full recognition and opportunity.

"The Irish in America today would be untrue to the best traditions of their race were they to look with indifference on the struggles of their Negro fellow-citizens to achieve the full recognition of their freedom and human dignity," the Rev. Charles Keenan, S.J., Irish-born associate editor of *America*, declared recently at a communion breakfast sponsored by the Catholic Laymen's Union of New York. "It would be very narrow of us indeed were we to constrict our vision of American democracy and American freedom so as to embrace only those of our own race. The true vision of America is that of a nation of nations; a nation whose citizenship is of free men of every race, of every blood, working together to make a free country and a free people."

Although historically and sociologically Irish and Negroes have been fighting for essentially the same goals, Irish-Americans have not always approached the problems of the Negro with honesty and candor. Their leaders today, however, are showing an increasing awareness of the factors which breed Negrophobia

Father Keenan is not the only Irish-born priest who has either directly or indirectly appealed to the Irish-American laity to support the Negro's cause. Father Sean Reid, of the Carmelite Order, speaking at the inaugural of Mayor William F. O'Dwyer of New York, asserted that while neither the Negro nor any other group should be given preferential treatment, Negroes "should be given an equal opportunity to use their talents for the betterment of the city, the state, and the nation." Meanwhile, Irish-American Father Stephen Meany, S.J., who served as a chaplain to American forces in the Pacific during the war, told a gathering of Irish Catholics in New York that "as Irishmen in the past in this country have overcome prejudice against their own race, so they can help now to secure full democratic rights for their Negro fellow-citizens."

Problems Similar

For nearly eight hundred years, the Irish people were forced to fight for the same rights being demanded by the Negro in America today. The informed Negro and the informed Irishman realize that, historically and sociologically, their races have felt the same burdens, prayed the same prayers, and lived upon the same hopes. It is not just coincidence that the songs of the Gael and the spirituals of the Negro are tinged with the same melancholy and longing. In many respects, the Negro and the Irish speak the same language.

In the mirror of their own past, the Irish may readily perceive their spiritual kinship with the Negro in this country. Studying their history, they must realize that attempts to enlist them in the Negro's cause are as valid and reasonable as was the enlistment of freedom-hungry Irishmen in America's War of Independence. Those who consider such an appeal strange, if not unwarranted, should be surprised rather that the Irish and the Negro, so close in their racial experience, have hitherto failed to establish a close mutual understanding in the western homeland they share together.

From their kindred across the seas, the Irish of America over a hundred years ago heard the first clear call to stand by their Negro brothers. In 1840, during one of the visits to England of the abolitionist leader, William Lloyd Garrison, 60,000 Irish people signed a petition urging their countrymen in America to rally to the cause of the Negro slaves. Five years later, the Negro leader, Frederick Douglass was being feted by the Irish people, among whom, he said, he "not only found a total absence of all prejudice against me because of my color, but was everywhere treated as a man and as a child of the common Father of us all."

It is not difficult to trace the many tragic parallels in the history of the Negro and that of the Irish. Within fifty years after the landing of the first Negro slave in Virginia, thousands of Irish men, women, and children (close to 100,000, according to some historians) were shipped as slaves by British agents in Ireland to the West Indian colonies. Their lot was harsh and cruel; their status that of felons rather than valued workers, as was usually the case with the Negroes on American plantations.

The civil, economic, and social ills which continue to afflict the great masses of Negroes in America are similar to those which disturbed Ireland for centuries. The sharecropper's plight

recalls the rack rents paid by Irish tenant farmers at a time when the Irish peasantry was described as the worst clad, worst fed, and worst housed in Europe. Disenfranchisement was the lot of Irish Catholics up to the early part of the nineteenth century. A wealthy and powerful ruling class was as dogmatic about keeping the Irish "in their place" as many Americans are about keeping the Negro "where he belongs." Beyond the English Pale in Ireland were the so-called "barbarian Irish," regarded as a thriftless, unregenerate lot, to whom liberty would be merely an incitement to license. This is the same attitude that keeps the Negro from the polling booths of the South, and forces him everywhere to accept every form of social taboo. As is still the case with great numbers of underprivileged Negroes, illiteracy and disease were rampant among masses of Irish peasants forced to seek shelter across the great seas, particularly after the great famine of 1847.

Irish-Negro Parallels

Irish-Negro parallels, however, found no perpetuation on American soil. In the democracy of the New World, the Irish attained the freedom and opportunity for which their kinsmen at home had yet to maintain a long and bitter fight. Being mainly untrained workers, and, in some instances, unable to speak any language but Gaelic, the early Irish refugees found the aggressive and competitive life of America none too kind. But conditions became easier when the immigrants had adapted themselves to their new environment, acquired education, become skilled in trades, and begun to exert an influence in community life.

The opposite was true to the post-Civil War Negro. The one factor that pushed the supposedly emancipated slave onto an even lower plane of existence and exalted the Irishman to heights of comparative prosperity was that one had a black and the other a white skin. Alongside the Irish were, of course, the Germans, the French, the Italians, the Poles; but the Irish somehow stood out in the Negro mind—not because they advanced, like the others, while the Negro had to retreat, nor because their progress was often at the expense of the Negro, but because after sweating side by side with the Negro in the hard, earthy work of laying the foundations of industrial America, they seemed to forget him so completely.

It is here we detect the rifts that have since widened into the deep chasm of misunderstanding between the Negro and the Irish in this country, which the Irish-American Catholics today should try to breach.

We read, for example, that in New Haven, Connecticut, the Irish usurped the Negro's canal, railroad, and carrying jobs, increasing in numbers until they dominated the government itself.* What they did in politics, the Irish did also in the field of organized labor. Throughout America, hundreds of thousands of Negroes climbed to high economic levels, created a definite middle class; but the majority, because they were excluded from full partnership in the labor movement, lagged behind, socially and economically. It was common knowledge that many of the powerful labor groups were monopolized by Irish interests who, for selfish reasons, adopted a policy of Negro exclusion. As a worker, the Negro has no cause to look upon the Irish as his friends.

That there was often a reverse situation is, of course, true, as the records of the American labor movement show. There were times when not only the progress of Irish labor but of American labor generally was retarded by large numbers of Negroes who felt themselves obliged to accept inferior wage standards, and even to act as strike-breakers. Poverty and desperation are arguments that make it easy for white workers to pardon the Negro for being an easy tool in the hands of industrial interests opposed to organized labor. Perhaps the fact that the Irish themselves had to fight an uphill battle in an age of tough individualism may be expected to have equal weight in the Negro mind.

Old Scores

It is not the past, however, that is so important. The Negro may forget old scores; but it is less easy for him to overlook the fact that even today, when Irish workers have no longer to fight for an economic foothold, a number of important trade unions are controlled by Irish groups that would keep him outside their ranks. It was humiliating for the Irish to read what George Streator, Negro labor expert, wrote in the *Interracial Review* for April, 1941: "In the annals of New York history, except for the mop pushers and can draggers, we kept our jobs largely in the hands of the Kelleys, Hogans, and Quills, and in each new expansion of Ireland in America, found new Quills, Hogans and Kelleys, but no black man, keeping watch over our millions of passengers until the City built the independent system."

Approaching the problems of the Negro with honesty and candor, the Irish-American cannot be blind to the factors which have bred Negro prejudice against white Americans generally and the Irish in particular. Among the leaders of their own race in the labor field, Irish-American interracialists must strive for the spirit of atonement that will induce the errant to pronounce a sincere *mea culpa*, and, having acknowledged their fault, proceed to the next and logical step, that of making restitution. A few years ago a group of Irish Catholic leaders in New York issued a widely-hailed statement urging fair treatment for Negro workers. These are signs that the Negro reads and understands. They should increase as time passes.

The Irish-American community has the opportunity not only of adding to its own stature, but of helping to remove Negro prejudice against the Irish in America, by bringing to light the records of Irishmen who have done outstanding service to the Negro race. This unexplored field of research should produce abundant proof that Irish interest in the Negro is neither new nor due to motives of expediency or self-interest, but springs from that deep sympathy the Irish have shown toward every deeply human cause.

If the stories of such great Negroes as Toussaint Louverture, Frederick Douglass, Booker T. Washington, and George Washington Carver have served to present the Negro in true and proper focus, why not let the Negro know more about such Irishmen as Daniel O'Connell, who steadfastly refused to countenance efforts in the British Parliament to maintain Negro slavery in the West Indies, and who once refused a sum of money to be used in the Irish cause because it came from a slave-holding southern state; or John Boyle O'Reilly, ex-Fenian and co-editor of the Boston *Pilot*, who missed no opportunity to plead for the newly emancipated Negro when even the most ardent of his abolitionist friends had begun to waver in their devotion?

The Negro is entitled to know the story of Roger Casement, executed after the 1916 uprising in Ireland, who, years before, as a British consul in South Africa, bared to the world the dreadful horror of Negro exploitation in the Belgian Congo and later revealed the brutal mistreatment of Indians in the Putumayo; of D. G. Croly, Irish-born abolitionist editor of the *New York World*, who brilliantly extolled the Negro for his spiritual and cultural attainments; of Col. P. H. Callahan, of Louisville, Kentucky, one

* New Haven Negroes: A Social History. By Robert Austin Warren. Yale University Press, 1941.

of the patrons of the Negro singer, Roland Hayes, and a life-long friend of the Negro race; of the two newspapermen, Christopher P. J. Mooney, of the Memphis *Commercial Appeal*, and U. S. Senator Patrick Walsh, of the Augusta, Georgia, *Chronicle*, whose pens were mighty weapons in the fight for interracial justice; of Edward Douglass White, Chief Justice of the United States Supreme Court, and winner of the Laetare Medal in 1914, a consistent advocate of Negro rights; of John J. Eagan, who demonstrated his zeal for the Negro not only as an enlightened industrial leader, but as a leading figure in the interracial commission of Atlanta, Georgia; of James J. Hoey, first president of the Catholic Interracial Council, in whose memory an annual award has been established for the Negro and white Catholic who has done most to promote interracial goodwill; of Michael J. Ryan, Philadelphia philanthropist, whose pleas on behalf of the Negro were broadcast over radio station WLWL several years ago; and of the many Irish-Americans who helped to establish the Cardinal Gibbons Institute in southern Maryland as an epoch-making event in the history of Catholic Negro education.

Irish-American Leaders

It should not seem invidious to suggest that Irish-American leaders throughout the nation band themselves together in some special manner to rally Irish Catholics behind the Negro. Several prominent Irish-Americans in New York have already shown a lively interest in Catholic interracial objectives, and no doubt leaders in other cities, especially where the Negro concentration is large, can be induced to follow their example.

Last year, Mayor O'Dwyer attended a reception for another Irishman, Father Timothy J. Shanley, pastor of St. Matthew's church, who for thirty-six years has, to quote the mayor, "fought bigotry and intolerance toward the Negroes in New York City." Previously the mayor pledged before a Negro gathering in Brooklyn to do "everything in my power to enforce laws against discrimination in employment and laws providing safeguards for our mutual protection against bigotry."

Equally noteworthy have been the challenges sounded by such leaders as former Mayor John P. O'Brien, who declared that "the Irish should feel called upon to play a special part in the interracial movement"; U. S. Attorney John F. X. McGohey, who many times has urged greater interest among Irish Catholics in the problems of the Negro group; and James McGurrin, president of the American-Irish Historical Society, who has called upon the members of his race to follow the example of John Boyle O'Reilly by steadfastly supporting the Negro's just claims.

A strong group of Irish-American leaders would be an invaluable force in rallying support behind both Catholic and non-Catholic efforts to eradicate abuses in social, economic and political life. The chief impact of its work would, of course, be among those to whom, being Irish and Catholic, it could address a more intimate and urgent plea.

The forces which a group would seek to influence are scattered throughout the nation. They are the numerous public officials, professional men, scholars, teachers and social leaders whose racial background is Irish. What the group accomplishes would depend, naturally, upon the zeal of its members and the response it found among fellow-Irish Americans of prominence and influence. But even if it achieved no other purpose, the group would represent a standing rebuke to Irish leaders in American life who have betrayed their trust by condoning or perpetuating patterns of anti-Negro discrimination and injustice.

The interracial movement faces a future pregnant with great possibilities. Every interracial group in the United States today is keenly alive to Negro-white problems that are bound to be accentuated when the threatened period of postwar recession sets in. There is no disguising the fact that Negroes today represent a literate, thinking, and well-informed group that knows perfectly well that having fought for democracy abroad it is entitled to share in its fruits at home. Both Negro and white realize that there are problems to be solved; but it is the Negro who is demanding most loudly that action be taken. To expect otherwise would be to belittle him as an American and a man.

The Negro's demands are so simple that merely to whisper them is to invoke a thunder of denunciation against those who would chain him forever to degradation and inferiority. He wants security, self-respect, a good home, fair wages; he wants better education for his children, more opportunities to develop his cultural life, more recreation. He wants to feel as free in Memphis, Tennessee, as he does in Harlem. He wants to be an American in fact as well as in law. Standing one in every ten Americans, the Negro echoes the words of Garrison: "I will not equivocate and I will be heard."

The consciences of clear-headed white Americans say that the Negro is right. He is just as right as was the Irish leader Parnell when he said to the repressed people of Ireland: "No man has a right to say: 'Thus far shalt thou go and no further.'"

This is the message that Irish-American leaders should spread in every center of Irish influence which touches in any way upon the Negro's welfare. It must be heard in city councils, in personnel offices, on school boards, on hospital boards, welfare boards, housing committees, civil service commissions. It must be echoed in state legislatures so that laws which deny full freedom to Negroes are repealed. It must be heard in the press of the country. It must be heard, especially, by those in Congress who continue to turn a deaf ear to the just demands of the Negro.

Organized Catholics

Irish-Americans should be leaders among the organized Catholics of America in affirming in season and out the simple truths upon which the solution of the Negro's problems hinges. They must seek to convince Catholic educators, school principals and school teachers that no Catholic college or school may dare keep its doors closed against the Negro. They must encourage intercultural contacts so that white men will cease to treat the Negro as a stranger and so that the Negro, in turn, may come to appreciate and understand his white neighbor. If some should question the wisdom of their program, they will be able to retort, in the words of Wolfe Tone, spoken in the twenty-first year of American independence: "The greatest happiness of the greatest number is the rock upon which society should rest."

It will never be charged that Americans of Irish extraction will love Ireland or America the less by opening their hearts also to the Negro. Rather, they will prove how absolute and true is their pride in a race which, in all its island history, has scorned to persecute any man because of his religion or racial origin; which was the only nation to welcome the faith of Christ without killing its first ambassadors; and which, in its homeland today, gives heed to the dictum of one of its great dead: "The good of a nation means ultimately the good of the individual men and women who compose the nation. . . . No class in the nation is entitled to privileges beyond any other class. . . ."

Among the darker peoples of the world, the Africans, the Indians, the

(*Continued on page 58*)

Along the N.A.A.C.P. Battlefront

Associated Press Wirephoto

MRS. SIPUEL FISHER *files application with Dr. J. E. Fellows, dean of admissions at the University of Oklahoma law school. Standing is Thurgood Marshall, NAACP special counsel, and Amos T. Hall, NAACP attorney of Tulsa, Okla.*

EDUCATION

Biggest news during January on the Jim Crow education front of NAACP activity was the swiftly-handed down opinion of the United States Supreme Court in the Ada Lois Sipuel case against the State of Oklahoma and the University of Oklahoma.

On January 12, after having heard arguments on January 7-8 the court handed down an order to Oklahoma which declared the state must provide Miss Sipuel with a legal education "as soon as it does for applicants of any other group." The unprecedented speed with which the court acted was believed to have been caused by (a) the fact that Miss Sipuel applied for an education in the law at the law school of the University of Oklahoma January 14, 1946, (b) the unashamed admission of attorneys for the state before the Supreme Court January 8 that the state had done nothing whatsoever to provide this education during the two-year interval, and (c) the fact that registration for the new term in the law school was scheduled to begin January 26, long before the usual 25-day notice would necessitate action.

The highest court ordered that its mandate issue "forthwith," which caused a flurry of activity in Oklahoma. The state supreme court ordered the board of regents of the university to

provide Miss Sipuel with a legal education in accordance with the order of the U. S. Supreme Court, but within the segregated system required by Oklahoma law. The county court (where the suit started) then declared three courses open to the regents: (a) admit Miss Sipuel temporarily until a a separate law could be established for Negroes; (b) refuse admission to all first year students at the second semester; or (c) set up a Negro law school in the state capitol, with Miss Sipuel using the state law library and following the same course of study as law students at the university.

At time of going to press Oklahoma was inclined toward the last choice, but no positive decision had been announced. Meanwhile Mrs. Ada Sipuel Fisher (she had been using her maiden name) presented herself to the dean of the university law school January 19 and her credentials were accepted. She was told exact instructions as to how she would get her law education would be given her later.

Not idle in the midst of the ducking and dodging were NAACP lawyers who won the case in the highest court. On January 26 they filed in the U. S. Supreme Court a motion for leave to file a petition for a writ of mandamus, the petition, and the brief in support of it. NAACP contention: as of date of filing above petition Oklahoma had provided no law school where Mrs. Fisher could enroll, she was in the same position she was on January 14, 1946, and Oklahoma had in effect ignored the mandate from the highest bench.

The SHAW University choral society, under the direction of Harry Gil-Smythe, has embarked upon a full schedule for the school year. The group has already received high praise for many of its recent concerts.

LET'S GO!

The battle for civil rights is going forward. The tide is running our way. NAACP branches, youth councils and college chapters should be active as never before. In this election year hold meetings, keep in touch with your Congressmen and Senators, fight for your goals, and raise money to keep your NAACP in there pitching.

What the Branches Are Doing

ALABAMA: Following is part of the resolution adopted by the BIRMINGHAM branch relative to the proposed jim-crow plan for viewing the Freedom Train in Birmingham on December 29, 1947:

"We, the members of the NAACP, oppose the present jim-crow plans formulated by the public rulers of the City of Birmingham for viewing the Freedom Train in Birmingham Monday, December 29, 1947, because the plan calls for:

"1. Separate lines for Negro and white citizens to enter the train to view the precious heritage documents.

"2. Racial groups, black-skinned and white-skinned, will be admitted to the Freedom Train in alternate groups.

"To the NAACP, the above outlined plan is simply segregation, vicious, methodical and stupid.

"We members of the NAACP, hold that the Birmingham Plan' is in shocking intolerable violation of the non-discrimination and non-segregation declarations adopted by the American Heritage Foundation and dramatized by refusal to give in to the 'Memphis Plan.'

"The 'Birmingham Plan' is contrary to the principals for which the Freedom Train was

Lawson

TEXAS DELEGATION *to NAACP Youth Conference in Houston last November. Extreme right, Jack Graham, president of NAACP student chapter at the University of Texas.*

organized, and would be a blight on the documents which the train carries.

"If the people of Birmingham are not ready for Freedom Train to roll into the city in the spirit in which the project was planned, then the NAACP is patient enough to wait until the people get ready. . . ."

After the Birmingham city officials refused to rescind their segregation order, the American Heritage Foundation canceled the scheduled stop of Freedom Train in Birmingham.

DISTRICT OF COLUMBIA: In response to the consistent assertions and allegations of the board of education and the superintendent of schools that they have acted with "good intentions" in regard to temporary school transfers in the past and present the DISTRICT OF COLUMBIA branch has revealed that the board of education has operated a substandard junior high school program since 1942 in an obsolete elementary school building used as an annex to the Terrell junior high school (a period of six years) with full knowledge of the school administration and the board of education.

A survey of the Blake annex at North Capitol Street between K and L Streets, N. W., made by Dr. Martin Jenkins, educational consultant to the branch, reveals the following startling facts:

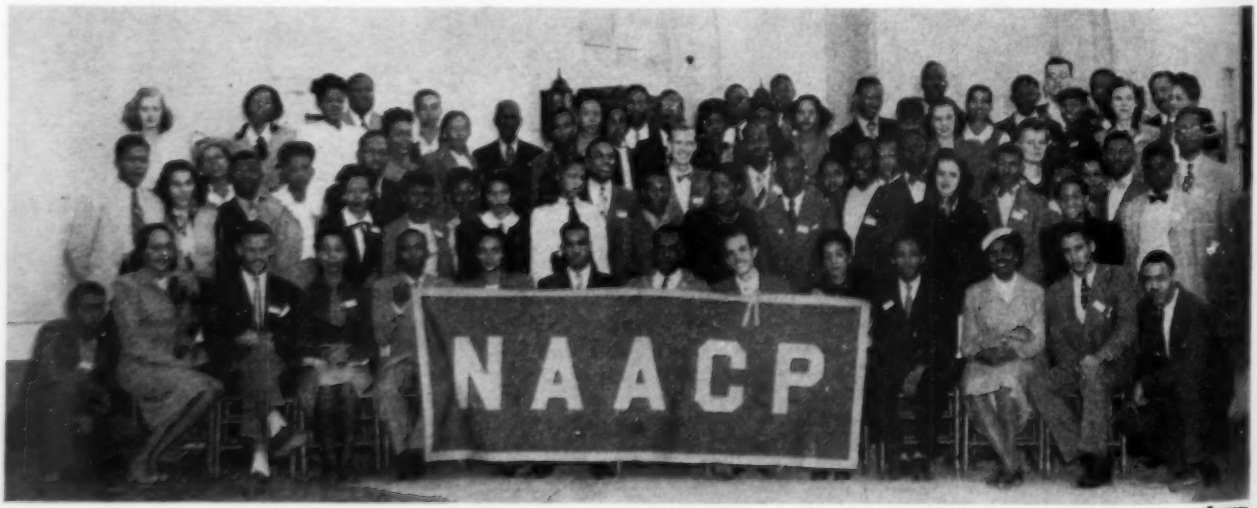
The Blake school is approximately five blocks from the main Terrell junior high school and was originally built as an elementary school in 1887. There are two package-liquor stores in the vicinity of the school one of which is located within 120 feet of the school property. There has been no attempt to adapt the Blake school to junior high-school instruction, and during severe weather the pupils must remain at the Blake school and miss their regularly scheduled classes held in the main building.

Teacher-pupil ratio in the school is approximately one teacher for every 35 pupils, when the board of education standard for junior high schools is one for every twenty-eight; and in the white schools it is actually one for every twenty-five. Because of the teacher shortage, the schedule is based on a 45-minute period, 5-day-a-week, rather than the 55-minute, 4-day-a-week period, which is standard.

Lawson

LEAD PICKET PARADE *Donald Jones (left), Mrs. Lulu White of Houston, and Roy Wilkins at the head of the picket-parade around the "Texas State University for Negroes" in Houston.*

The school has neither matron nor nurse, and a counselor spends only one day a week at the school. The science room is entirely devoid of science facilities. There are no tables no gas, no running water, and no scientific apparatus. Homemaking facilities are available only for clothing instruction, and the equipment consists of six old-style treadle



Lawson

Delegates to the NAACP Youth Conference in Houston last November.

Lawson

A SECTION *of the line of delegates to the Youth Conference in their picket-parade around the so-called "Texas State University for Negroes" in Houston.*

sewing machines, several of which are out of order. There are no lockers for the pupils, no assembly hall, no library, no cafeteria, and no health or first-aid clinic.

Dr. Jenkins concludes his report with "In my judgment the educational program being conducted at the Blake annex is grossly substandard."

Dr. Stephen G. Spottswood, president of the branch, declares: "This exposé reveals the inequities inherent in a racially segregated system."

OHIO: "Georgia, a Challenge to Democracy" was the subject of a thought-provoking address by Mrs. Ralph Gilbert, of Savannah, Georgia, at a meeting sponsored in the Shiloh Baptist church by the CAMPBELL-STRUTHERS branch.

The CINCINNATI branch, through its executive secretary L. P. Bailey, has filed a request with Gordon Sherer, chairman of the special council committee, to subpena an insulting cartoon which now hangs on the wall of Col. Wehking's office. Mr. Bailey's letter to Mr. Sherer describes the cartoon in the following language:

A cartoon hanging on the wall above and to the right of the first desk in Col. Wehking's office. It is approximately eight inches wide and ten inches long. On it is a caricature consisting of the body of a gorilla with the head of a Negro man holding a bull whip in one hand and with a halo above his head above which is inscribed the following caption: "US'NS BRUTALIZED." There are buildings depicted in the background, from one of which flies a flag bearing the insignia of the USSR (the hammer and the sickle), with the following caption in white words against a black background: "RAPE, MURDER AND ROBBERY IN CINCINNATI."

TENNESSEE: Attorney J. F. McClellan, representing the NASHVILLE branch, asked for the retention of rent controls in a talk on November 25 before the Davidson county rent control board. In his appeal, Attorney Davidson emphasized the fact that removal of rent control would give greedy and unscrupulous landlords a long awaited opportunity to boost rentals, and that this would work undue hardship on veterans and members of low-income groups, especially the Negro.

He stated that his committee had made a survey of real estate agencies, those catering to a Negro clientele in particular, and that it had been revealed that there was not one house or apartment available for rent in the city, and that no vacancies were expected in the near future. A check among Negro church and other groups revealed the same picture.

Mrs. Anne Belle Milligan, director of the youth council of the MEMPHIS branch, called the youth together on November 9 for an election of officers. The following officers were elected: Edgar Hawkins, president; Willie Mosby vice-president; Velton Reser, secretary; Gertie Williams, assistant secretary; and Mary Hemingway, treasurer. This is the first time a youth council has been organized in Memphis.

39TH ANNUAL CONFERENCE
Kansas City, June 22-27

What the Regions Are Doing

SOUTHWEST REGION: The Regional Speakers Bureau, under the chairmanship of Prof. M. B. Tolson of Langston University, is rapidly taking shape with ten of its prospective thirty members already having indicated their desire to serve.

As understood by Mr. Tolson and all the members, the Bureau is to have the vastly important function of readying the minds of people in this section to accept eminent social changes when they come. A paragraph of the letter written prospective Speakers Bureau members, signed by the Regional Secretary, read as follows:

"May I explain here that the purpose and responsibility we have in mind for the Speakers Bureau go far beyond the usual conception of such an organization. As you know the NAACP is making almost startling progress in its efforts to abolish segregation in this section of the country. It is entirely possible that if we win the Sweatt case, the Hearne case, the Sipuel case in Oklahoma and others, we will suddenly discover in not too many years hence that the walls of Jericho have tumbled down. If this occurs, we want to be sure our people are psychologically prepared to embrace the change. It would be a tragedy comparable to the Reconstruction era to find freedom in our grasp and then realize that our people were

unprepared to accept freedom in their minds."

The Speakers Bureau organization will be completed this month. While in Oklahoma City to visit Mr. Dunjee November 15, the Regional Secretary went on to Langston University and conferred at length with Mr. Tolson toward this end.

Special Project: The Regional Secretary has been working with Texas State Officers in planning for the state a Freedom Bond Drive scheduled to begin about the middle of January. Freedom Bonds suitably lettered and of different appearances to denote different denominations, are to be priced from $5 to $100 and sold under supervision by the branches, with the hope that the sale will produce enough funds to serve as a backlog for the concentrated drive on segregation proposed to be launched in this area during the ensuing year.

When the plans are completed they will be submitted to the National Office and to the other states in the Region in the hope that they will supply at least a basis for similar efforts elsewhere.

It is notable in this connection that the president of one small Texas branch, Mr. Willie Melton of Kendleton, is going forward with plans for two unusual projects to raise money for the support of the state program, the Region and the National Office. On December 12 he is conducting an auction of chickens, turkeys, hogs, even cows, all of which have been contributed by members of the Branch. A well-to-do farmer Mr. Melton proposes next year to put 50 acres of his land into an "NAACP Cooperative Cotton Crop," which he anticipates will yield about 75 bales of cotton. Work on the crop will be done by members of the branch and others free, Mr. Melton supplying the tractor, and for the harvesting Mr. Melton suggests that even top NAACP officials come down for the occasion, to drag a sack and have their pictures taken.

The Irish

(*Continued from page 53*)

brown and yellow races of the Orient, Irish missionaries have long since recognized their brothers and neighbors and equals in the sight of God. This has been a part of the culture of Irish Catholicism. In America, the Irish have helped to give reality and strength to the ideals of an all-inclusive Christian democracy. Perhaps the Negro, sweating and toiling beside the immigrants from Ireland to build this America, never really learned to read the Irish soul, but in the abandonment of his racial ostracism saw only the faces of those who chose to be Irish no longer, in word, deed, or spirit. The truly Irish have gone beyond their quota in strengthening the structure of American democracy. Their supreme monument is the Catholic Church in America; and it is in the shadow of that Church that the Irish now find their greatest opportunity: to stand foremost with others of their faith in helping the Negro to cast off his last fetters. It is to the hope that this opportunity will be fully recognized and accepted that this article is dedicated.

Roosevelt College

(*Continued from page 46*)

and running west an entire block to Wabash Avenue, was found. The building had been for many years after its dedication in 1889 the cultural center of Chicago, since it was the first permanent home of the Chicago Civic Opera Company. The auditorium, facing the Wabash Avenue side of the building had, until the opening of the Chicago Civic Opera building in 1926, the largest seating capacity and the largest theatrical stage in all of the middle west.

It took imagination, courage and more of that faith which is so much a part of Dr. Sparling to visualize this building as the future home of Roosevelt College. On September 17, 1947, Roosevelt College opened its doors with an enrollment of 5,300 students. The college was a reality and just no longer an experiment in democratic education. It was giving leadership to a trend.

I looked at my watch to give Dr. Sparling the opportunity of dismissing me although I did not really want to go. Dr. Sparling looked at his watch also, after which he gave me the once over and asked, "What's the hurry?"

I fumbled shyly, saying that I thought he was a busy man and that two hours was an "awful" lot of time to give one reporter. "Just one more question, Dr. Sparling."

He nodded affirmatively.

"On what basis are your instructors chosen?"

Then the twinkle again. "Ability, of course," he said.

"Ability?" I repeated after him.

"Yes, ability" and he added quickly, "The faculty is free to teach the truth as they see it."

"One more question," I begged.

"Sure."

"How many Negroes do you have on the faculty?"

"That question had to come."

"Yes, Dr. Sparling."

"Nine," he answered. "And there will be more."

I got up to go after thanking Dr. Sparling for his time and cooperation. We went to the door arm in arm and he suggested just as I was going out that I interview some of the faculty. I told him, I would.

The only professor I interviewed was Dr. Lorenzo Turner, instructor in English. What he said was enough for me and I think it a fitting close for this article.

"I am frequently asked by persons outside of the college, 'Are there white students from the South in your classes? What is their reaction to you as a teacher?' The only way I can tell where any of my students are from is by their accents. The attitude of all of them has been so uniformly respectful and courteous that I have never been concerned about their place of origin. The atmosphere of the college is marked by a decided absence of friction among the varied groups and the ease with which the administrative machinery of the college functions is amazing."

To:

MEMBERS

and

BRANCHES

- **Plan and work for your greatest membership drive this spring. The more members, the more the NAACP can do.**
- **Plan to send delegates to the 39th annual conference in Kansas City, Mo., June 22-27, inclusive.**
- **Order copies of the NAACP Petition to the United Nations. It tells the American Negro's story to the world. Fifty cents per copy, including postage.**
- **Send news and pictures of your activities to The Crisis.**

Operatic Stage

(Continued from page 44)

and the Dra-Mu Opera Company of Philadelphia, whose 125 members (selected from 500 applicants) pay dues to provide salaries for lead and chorus. (See CRISIS July, 1947).

What is more, operas have been given in the schools. Fisk University has produced them as a part of its carefully prepared music festivals. In order to train student voices and to develop music appreciation in the community, Howard University has presented Goethe's *Faust*, Verdi's *Il Trovatore*, and Leoncavallo's *I Pagliacci*.

The Federal Music Project of ten years ago employed Negro singers along with others in operatic production. One of its notable offerings was Verdi's *Il Trovatore* in 1936.

Although the Metropolitan has betrayed the equality commitment of democracy, a few large opera companies in the country have not. From many instances may be cited the production of *Aida* at the Municipal Stadium in Cleveland on July 7, 1932, when Jules Bledsoe sang *Amonasro*, supported by Eleanora de Cisneros, Paul Althouse and Elsa Olsen; and the production of the same opera by the Chicago Opera Company in July, 1933, again with Bledsoe in the role. In November, 1934, the Cosmopolitan Opera Company presented Bledsoe at the Hippodrome in New York, Aldo Franchetti conducting, in Gruenberg's *Emperor Jones*. Americans as usual were behind the European practice of equality in cultured matters, since Bledsoe had sung the *Emperor* in Paris, Vienna, Milan, Brussels, and London before he came to New York.

Likewise Caterina Jarboro had made an operatic debut in Italy before she sang opera in America. Miss Jarboro was brought to the Hippodrome in New York by the Chicago Opera Company in July, 1933. In 1933 Miss Jarboro also sang Selika for the Chicago Grand Opera Company.

Today the sky is full of potential Negro opera stars. Many of them—like Marian Anderson, Dorothy Maynor, Camilla Williams, Paul Robeson, Todd Duncan, Lillian Evanti, Muriel Smith and Lawrence Winters—have been nominated again and again by competent judges as qualified for the Metropolitan. These, and others, have sung on their concert programs the arias of the grand operas with great praise. Still the Metropolitan stands, like the DAR's Constitution Hall, a gigantic citadel of American bigotry.

GERALDINE FARRAR, *one of the most famous of Butterflies, congratulating Camilla Williams after her performance in 1946. Miss Farrar was so enthusiastic that she gave Miss Williams her personal score of Madame Butterfly.*

Metropolitan Rationalizes

Paul Hume, writing recently in the Washington *Post*, riddles the reasons given by Edward Johnson, general manager of the Metropolitan, for not having engaged Negro singers. To the first excuse, that Negro singers have no operatic experience, Hume advances the records of such singers as Jan Peerce, Regina Resnik, Astrid Varnay, Patrice Munsel, and Rosa Ponselle, all of whom made debuts without previous singing experience in the operatic theatre. He might also have mentioned the dozens of regular operas sung by Negro singers in opera houses all over the world.

To Johnson's second excuse, that Camilla Williams could be dismissed as a "one-role artist," and that he already had a good Butterfly, Hume makes the rejoinder that he has several good Butterflies, as for example, Steber, Albanese, and Kirsten. Having one more would not ruin his digestion in view of the popularity of the opera, and of Miss Williams' already amazing success.

That the mighty Metropolitan would have to resort to such puny excuses is most puzzling to one who reads its statement of policy. Please note this memorandum from its *Statement of Operations* under date of June, 1943: "The aim of the Association is to present the best operatic talent available, without regard to nationality. As an American institution and because American artists have

in numerous instances shown that they can take rank with the finest of those from other countries, the Association also aims to discover, encourage and develop native operatic talent."

Beginning with almost no American singers, sixty per cent of the Metropolitan's singers are now native born. Isn't it paradoxical that an association having as one of its major aims the granting of equality to native-born singers, should close its doors to a qualified section of that group, many of whom are invited to sing in the countries where opera was born? The paradox grows when it is remembered that (again like Constitution Hall) the Metropolitan receives from the State of New York a tax exemption amounting to more than $100,000 a year.

Edward Johnson's mumblings are not the answer to the Metropolitan's exclusion policy any more than Charlie McCarthy is the answer to Edgar Bergen. The Metropolitan was founded on conspicuous wealth. Some say it was built because the wife of one of its sponsors was not permitted to sing in the opera houses of the 1870's. Whether or not that is true, it was built by the Warrens, the Goelots, the Vanderbilts, the Rockefellers, the Goulds, the Astors and the Morgans, and their policy rules on both sides of the footlights. Many writers have shown in recent years how difficult it is for Negro patrons to get good seats.

These Three

We present herewith in refutation to any argument that there are no prominent Negro singers, ready this minute for the Metropolitan, short sketches of three: Lillian Evanti, Camilla Williams, and Todd Duncan. We are here concerned exclusively with their competence in opera.

Lillian Evanti possessed a mature singing voice at the age of twelve. Well-grounded in the fundamentals (she took a bachelor of music degree from Howard) and with amateur experience in dramatics and dancing, she went to Europe on her own savings to study opera specifically.

After working in France for nine months, she underwrote her appearance in the title role of *Lakmé,* singing in French. Madame Evanti could have made an earlier debut, but insisted upon immersing herself in the traditions of the country and the atmosphere surrounding the lives of the characters she was going to portray. For the next three and a half years after her debut she sang *Lakmé* in opera houses all over France, and

Sorio

TODD DUNCAN *as Tonio in Pagliacci.*

added *Manon Lescaut* and *Traviata* (in French) to her repertory.

Then she moved down into Italy. She made her debut as Rosina in Rossini's *Barber of Seville*: then sang the Violetta of *Traviata* (in Italian), the Gilda of *Rigoletto,* the Inez of *L'Africaine* and the title role of *Lucia di Lammermoor.* She sang with singers who later went to the Metropolitan.

In England she sang a one-act opera for a Bath festival, the *Lov Triumphant* of Countess Marie Heuvel. In America she has sung *Lucia* at Robin Hood Dell in Philadelphia, Alexander Smallens conducting (July 16 and 17, 1934); and she sang *Traviata* at the Water Gate in Washington and at Madison Square Garden in New York for the National Negro Opera Company.

Herman Devries of the Chicago *American* long ago recommended her as a coloratura to operatic managers who were at a loss for coloraturas. Irving Kolodin, writing in *Theatre Arts Monthly* in 1934, listed her among the "unmistakable talent" that needed to be regularly put to work in American opera houses.

Camilla Williams got her early musical training at Virginia State College, although she had been a toe dancer in an operatta at the age of nine. She had walked off with the Marian Anderson Awards in 1943 and 1944. But she sang her first real concert at Virginia State in 1945. The world of music really got acquainted with her on January 12, 1946, when her debut at Town Hall woke up New York. Before 1946 was over, Miss Williams was singing Nedda in *Pagliacci* with the New York City Opera Company. *Time Magazine* called her "the first Negro prima donna with a steady job in a major opera company."

Not until she sang Cho-Cho-San in Puccini's *Madama Butterfly,* (on the evening of September 19, 1946) however, did she really reach the superlatives. The newspapers of the next day established her reputation beyond all argument, and musicians spent the next few weeks welcoming her into the highest fraternity in music. In November, 1946, she received the Page One Award of the American Newspaper Guild. One writer went so far as to say that she had caused the New York Opera Company to come of age.

Geraldine Farrar, perhaps the greatest of the American Butterflies, had written in high praise of her following a concert in Stamford, Connecticut, in December, 1945. After hearing her sing *Madama Butterfly* the following year Miss Farrar, when queried by *Newsweek,* said: "I would say that already she is one of the great Butterflies of our day."

Very recently, Miss Williams, at the insistence of the Opera Company's management, mastered and sang the role of Mimi in Puccini's *La Bohéme.*

The music critic of the Brooklyn *Eagle* said of this new accomplishment: "Vocally, she sang as well as could possibly be asked; as an actress she topped any Mimi which we are able to recall. . . . Once over the hurdle of the halfway mark, both of them (Miss Williams and William Horne) opened up and sang well enough to be heard, figuratively speaking, at a venerable building at 39th and Broadway."

Leading Singer

No doubt the leading opera singer of this generation outside of opera is Todd Duncan. Interesting to note is the September, 1946, edition of *Maestro,* a musical and dramatic magazine published in New Zealand. Todd Duncan is the cover picture and "Todd Duncan" is the title of the lead article, because at this time he was making a triumphal tour of New Zealand and Australia. The article concerning him expresses the highest admiration for his art. A few pages further along is a press agent's story entitled "The Metropolitan Opera on Tour." The New Zealanders believed they were linking two forms of the same thing.

Taken from his teaching duties at Howard University in 1935, Todd Duncan sang the lead in *Porgy and Bess* 1200 times in the next seven years. George Gershwin made no secret of the fact that Duncan was more than any

(*Continued on page* 62)

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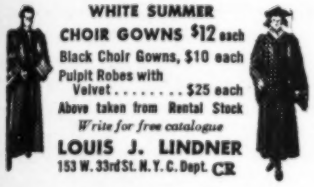
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other person responsible for the phenomenal success of this opera.

In 1938 Todd Duncan was called to London to sing Bosambo in a new opera by Cole Porter and Kenneth Leslie-Smith, *The Sun Never Sets*, from a story based on the West African tales of Edgar Wallace. His rendition of "My Love Is Like the River" and of "River God" were extravagantly praised by the English. After a successful London engagement, the opera went on tour to Manchester, Edinburgh, and Glasgow.

Todd Duncan has also sung opera in New York. He did the leading baritone role in the *Cavalleria Rusticana* productions in 1934. He sang Tonio in the *Pagliacci* production of 1944 and Escamillo in the *Carmen* production of the same year, the last two at City Center in New York.

During the summer and fall of 1947, he sang in fourteen European countries. In many of these places he was approached (following a concert) by operatic managers who presented contracts which offered him roles in French, Italian and German operas.

Whether the Metropolitan admits Negro artists soon is of importance only to the Metropolitan and its pretensions to Americanism and superiority. The operatic stage is alive with Negro artists. They can never be banished. If the Metropolitan persists in its traditional attitude, as an American institution (which it claims to be) it will be as dead on its feet as is Constitution Hall in Washington, D. C.

These singers will sing down any walls of Jericho. These men and women have the courageous spirit of Princess von Werdenberg in Richard Strauss' *Das Rosenkavilier* when she makes bold with "Ich bin kien napolitanischer General: wo ich steh', steh' ich." (I'm no faint-hearted Italian brigadier. Where I stand, stand I").

Indonesians

(*Continued from page 50*)

concentration camps. Among them are Dr. Ratulangie, republican governor of Celebes Island; Dr. Ketut Pudje, governor of the Lesser Sunda Islands; who are now in the Digul concentration camp.

In spite of these suppressive measures of the Netherlands East Indies government, the policy of the Indonesian Republic has always been to achieve peace in Indonesia and a peaceful settlement of their problem with the Dutch, and to this end negotiations were opened between representatives of the Indonesian Republic and those of the Netherlands government. The Netherlands government sent a commission-general, under chairmanship of Dr. Schermerhorn, a former premier of Holland; the Indonesian delegation was headed by Sutan Sjahrir, who was Indonesian premier at the time. For nearly a year discussions went on between the two parties as they explored ways to achieve a peaceful settlement. At last an agreement was signed on November 15, 1946, called the *Linggardjati Agreement*. Let me quote the most important articles of this agreement.

Article 1: The Netherlands government recognizes the Republic of Indonesia as exercising *de facto* authority over the islands of Java, Sumatra and Madura. The other areas occupied by Dutch and allied troops will gradually be incorporated into the Indonesian Republic not later than January 1949, and this work should be started immediately.

Article 2: The Netherlands government and the Republic of Indonesia will closely work together for the speedy establishment of a sovereign, democratic state, based on a federal system, to be called the "United States of Indonesia."

Article 8: At the head of the proposed Netherlands-Indonesian Union will be the King of the Netherlands. Measures for the mutual benefit of the two countries will be taken by the respective organs of the Union in the name of the King.

Article 12: The Netherlands government and the government of the Indonesian Republic will strive for the establishment of the independent United States of Indonesia and the Netherlands-Indonesian Union by January 1, 1949.

Article 16: As soon as this agreement has been signed both parties will reduce the number of troops in their respective armies. They will consult each other mutually concerning the reduction of troops.

With the signing of the Linggardjati agreement the Indonesian people were overjoyed with happiness and throughout the area controlled by the Republic, Indonesian and Dutch flags flew side by side. The Indonesian "red-and-white" flag was forbidden only in the Dutch occupied islands outside of Java, Sumatra and Madura.

Indonesians Suspicious

Nevertheless, the subsequent actions of the Dutch government made the Indonesians suspicious as to Dutch sincerity in fulfilling their obligations under the *Agreement*. Our suspicions grew stronger and stronger when the Dutch continued to send troops, tanks, arms and ammunition into Indonesia from Holland; for according to the Linggardjati Agreement such actions were susposed to be stopped. Dutch troops began invading Indonesian territory on many fronts. There were numerous clashes between the Dutch and Indonesian soldiers, even after the signing of the agreement. Finally, the Indonesian Republic received one ultimatum after another demanding that Indonesian territories be managed by a joint police-force consisting of both Indonesians and Dutchmen. Meanwhile, the Republic had already made many concessions to Dutch demands; but the demand for a joint police-force, the medium for Dutch control of the lives of our people, was definitely rejected by our government.

Without warning, and with all the sneakiness of the Japanese attack at Pearl Harbor, the Dutch military forces attacked the Indonesian Republic on all fronts, on July 20, 1947. The Dutch had launched a full-scale war, bombing cities and trains, and sending tanks against poorly equipped Indonesian soldiers. It was clear that this was not police-action, as the Dutch had stated in the beginning, but war. What the Dutch wanted was a blitzkrieg in the hope that the Indonesian Republic would collapse within a month, and the Dutch could then reoccupy the whole of Indonesia. The spirit of freedom and democracy, however, were not to be so easily quelled in Indonesia. The determination of the Indonesians to fight to the death rather than to surrender was stimulated by the atrocities and cruelties committed by Dutch troops in the areas they overran. This was a real colonial war in which about 25,000 Indonesian soldiers and 80,000 civilians were slaughtered. We Indonesians are very grateful to the Indian and Australian governments for having introduced our case in the United Nations Security Council. On August 1, 1947, the Security Council issued a "cease fire" order to both parties, and active fighting has since abated.

But still the Dutch insist on carrying out "mopping-up" operations against Indonesian positions, which have evoked Indonesian resistance. Peace even now has not been fully restored in Java and Sumatra. In the meantime, the Security Council has ordered a group of consuls in Batavia to observe the situation and to submit a full report to the Council. Several reports have been sent and, as a result, the Council has sent a three-nation commission (consisting of representatives from Australia, Belgium, and the United States) to help mediate the disputes between the Dutch government and the Republic of Indonesia, and the delegates representing these three nations are now in Java to carry out their work. Therefore, the focus of the problem is now in Batavia, and we are all waiting for the results.

LEGAL DIRECTORY

The following directory of some of the many colored lawyers in this country is carried in response to numerous inquiries from readers desiring to contact attorney outside their home towns. The Crisis maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizen rights.

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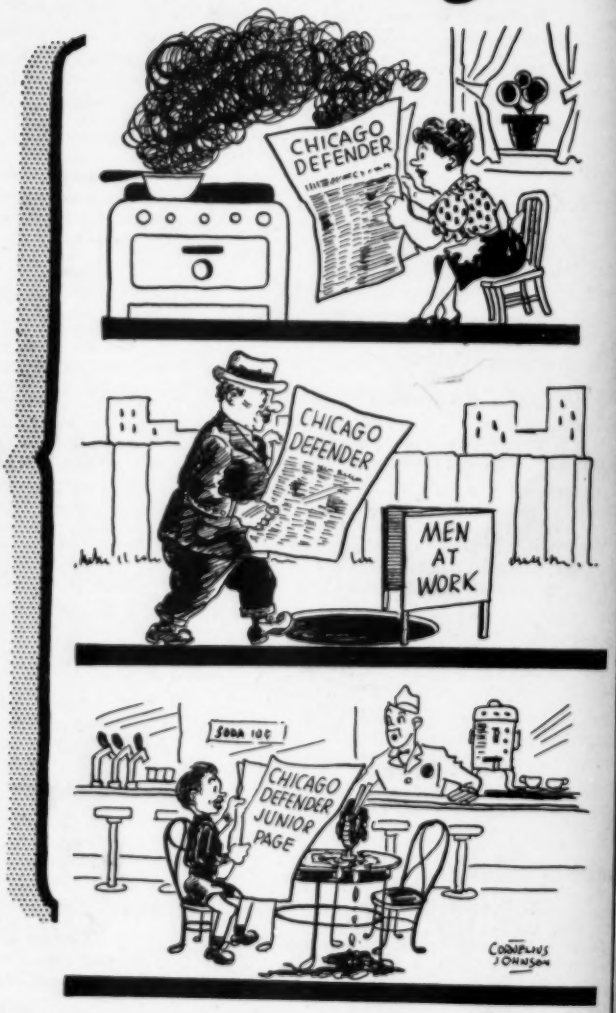

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